773 Now it so happens that a large cave actually exists near the
[123] present site of Acupari. The Munduruca say that even today the grunts of wild pigs and cries of agony may be heard there.

Others state that women's ornaments such as bracelets made of chestnut shells may be found near the cave entrance, as well as other vestiges of the tremendous catastrophe. The Munduruca dare not enter the cave of Acupari.

Then Caru-Sacaebê left with Rairu, the only survivor of the disaster.

Arriving at the place where Necodemos stands today, he stamped his foot upon the ground, and from the large fissure that resulted he drew one pair of Munduruca, one of white people, one of Indians, and one of Negroes.

[300] Caru-Sacaebê painted the Munduruca couple in the same fashion as he himself was painted, and this was the origin of the maloca of Necodemos and the beginnings of the tribe, which grew so large and powerful that the earth shook when they marched off to war.

The white people, the Indians and the Negroes set off to populate other lands.

In Necodemos, Caru-Sacaebê laid out a field and sowed it, and when the first rains fell there sprouted manioc, maize, sweet potato, yam, cotton, and other food-yielding and medicinal plants.

He taught how to build ovens and how to make manioc flour.

He made a small wooden statue, gave it life, and named it Hanhu-Acauãte; this was his second son.

To provide Hanhu-Acauãte with a mother, Caru-Sacaebê took as consort a maiden of the tribe by the name of Chicrichá. [88]

Hanhu-Acauãte grew; some women eluded the vigilance of Chicrichá and seduced him.

Caru-Sacaebê changed Hanhu-Acauãte into an ant, and Chicrichá and the guilty women into fish.

Necodemos was already strong and powerful.

773 Caru-Sacaebê drew on a high rock between Acupari and
172 Necodemos those symbolic characters which are still to be seen

727 when they feel or fear they are being pursued. At night they
[373] guide themselves with torches made with fragments of a resinous wood which they call cuichique-taque, and which the Indians of the Lower Tapajoz know by the name of pau candeia [(Port.) "lamp wood"]. This wood, when dry, catches fire easily; it blazes brightly when carried on the run.

726 Almost invariably these expeditions last so long that the
[372] Indians run out of provisions and subsist on chestnuts rather than manioc flour and sweet potatoes. They suffer long privations; some of them return thin.

It is maintained that the Mundurucu make these forays every year and that they always bring captives.

A very old Indian woman, probably a native of the interesting Tapajoz tribe which gave the river its name and which is now extinct, told me that more than once during her youth [36] the Mundurucu had come down the banks of the Upper and Lower Tapajoz, striking cruelly at the many malocas then extent, cutting enemy heads, and spreading boundless terror throughout the region.

A well-verified tradition also has it that these barbarians once reached the mouth of the Tapajoz, and besieged the fort built by the Portuguese in the Christian Tapajoz village which is now the site of the flourishing city of Santarém.

X

Facts about some native tribes whom the Mundurucu fight and who wander through the valley of the Upper Xingu and toward the borders of Mato-Grosso.

728 The Mundurucu say that they still find many heathen bands
[373] in the extensive regions they roam, and that towards the east there runs a broad and mighty river, full of waterfalls, which they call Caruntunzi and the banks of which are inhabited by many pagans.

This must be the Upper Xingu, which is indeed one of the major tributaries of the Amazon and one of those which run closest to the capital of Pará. Its upper course, however, is still entirely unknown.

They say that summer begins when the swallows appear.
They call the moon caxiata.
The full moon, caxi-tupembon-pimau.
The first quarter of the moon, caxi-quite.
The last quarter of the moon, caxi-hisa.
Day, cabid; night, ximan.

To signify morning, noon, or afternoon, they point out with their index finger the location of the sun at that particular hour.

They call the stars cacuxa.
The seven-star constellation (Hesperides) they call tenadipá
The morning star, cabiara.
The Southern Cross, chenchenxa (ch as in Spanish muchacha).

They say that the earth is flat, but they know not where it begins or where it ends.

When a Munduruca dies -- man or woman, elder, youth, or child -- his spirit, biumbé, passes on to another world, a sort of paradise which they call cabi.

The cabi consists of a boundless plain, in the midst of which stands an ehcá large enough to hold them all.

Sometimes these spirits wander through the air and cause storms. Sometimes the Munduruca spirit comes down to earth and turns into a matin tapirera to hunt at night. It so happens that throughout the valley of the Amazon the repeated cries of a bird may be heard during the night, echoing over and again the same syllables -- "matin tapirera."

Beyond this life, beyond the grave, there is no more pain and no realm set aside for the torture of spirits. Life beyond the grave is much sweeter than earthly existence. [117]

Once in the cabi they can never die, and if they need something they come down to earth in the form of thunder. There are no evil spirits intent on bringing ruin on the Munduruca.

When one of these savages dies, his relatives dig a grave beneath [his?] own hammock, in the shape of a vertical cylinder. They lower the body into it, head uppermost, folded in the posture of the foetus in the maternal womb.

12:Murphy E-5 (1952-1953) 1960
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tato (*Ipomoea batatas*), maize, beans, squash, pineapple, and pepper. At some time after the advent of the whites in the Western Hemisphere such plants as banana, rice, potato, and sugar cane were introduced. Cotton, although native to the New World, was not adopted and used by the Mundurucú until the nineteenth century. Similarly, although the potato is native in western South America it was not found aboriginally in the eastern part of the continent.

The agricultural land exploitable by each village is more than adequate, but not unlimited. Amazonian forest soil is generally of extremely poor quality. It is loose and friable and thus suitable to the simple digging sticks formerly used by the aborigines in planting, but it lacks the colloids essential to hold the minerals in the topsoil. The result is that the minerals are leached into the subsoil by the heavy annual rains. There is some variation in soil quality, however, even in this rather uniform environment. Much land is unusable in Mundurucú territory because it is periodically inundated or because it is sandy, grass-covered savannah. The tillable forest land is classified by the Mundurucú into the categories of black, red, and clay earth. The latter two are further subdivided if they contain a significant percentage of sand. Black earth is the best land and is usually the only kind in which they raise squash, melon, beans, and rice. These crops can be grown with uncertain prospects of success in red earth while maize can be raised in both. The tuber crops grow in all kinds of soil. Since black earth is not accessible to all villages, the list of Mundurucú crops is often drastically reduced in certain locations.

The land cannot be used for more than two plantings. On the second planting, in all types of soil, only bitter manioc is raised. Certain crops, such as pineapple, replant

/I cont./

this estimate. Through repeated tests he finds out the type of the soil and draws the necessary conclusions. As a rule, he proceeds as follows: with the machete, he digs a hole and examines the soil. By crumbling it between his fingers, he finds out its quality by touch. He distinguishes three types: sandy, clayey, and black, allowing for certain variants and intermediary types, according to the composition and percentage of clay or sand. He makes these soil tests at various depths and in various places when he suspects that only a thin layer is involved, or to find out how far /the layer/ extends. The type of garden also depends on the type of the soil; in other terms: depending on what he wishes to plant, he has to choose a /specific/ type of soil. For this reason, in his hunting forays through the forest, the Indian pays attention to the ground through which he passes in order to find out where he will find appropriate soil when he needs it. The following rule applies as a general norm:

sandy soil:	good only for bitter manioc; inadequate for other plants.
clayey soil:	good especially for bitter manioc, tubercles in general, and also for banana plantations; other plants do not grow well in this soil.
black soil:	good for everything. For this reason, black soil is always sought out and preferred. This is the tobacco ground par excellence.

2. Size and shape of the plot. As was already partly explained, the size of the plot depends on the quality of the soil. If /the Indian/ finds the chosen soil somewhat weak, he figures out beforehand that the harvest will be less satisfactory, and makes the plot somewhat larger. From the practice he has acquired since youth, he empirically figures out the area that will be needed. To do this he does not use measurements, as our peasants do ("braças," "varas," and such). I attempted in various ways to find out how the Munduruků figure out the size of the plot he is about to prepare. The answers were always the same: "... just by looking, you already know ..." /B/ or "... just by looking...." If the family has grown through the years,